THE PACIFIC

A religious and family paper.

Pacific Theo Sem Reading Room

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THE SONG OF THE MYSTIC.

I walk down the Valley of Silence—
Down the dim, voiceless valley—alone
And I hear not the fall of a footstep
Around me, save God's and my own
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago I was weary of voices
Whose music my heart could not win;
Long ago I was weary of places
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human—and sin.

In the hush of the Valley of Silence
I dreamed all the songs that I sing;
And the music floats down the dim Valley,
Till each finds a word for a wing,
That to hearts, like the Dove of the Deluge
A message of Peace they may bring.

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and His angels are there;
And one is the dark mount of Sorrow
And one the bright mountain of prayer.

—Father Ryan.

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The Gift of Light.

A poor blind woman in Paris put twenty-seven francs into the plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered. On being pressed, she said: "I am blind, and I said to my fellow-straw-workers, 'How much money do you spend in a year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So I found I save so much in the year because I am blind and do not need a lamp, and I give it to shed light into the dark heathen lands."

The Central Africans will steal from the person of a dying benefactor; will trade wives for a chicken to boot; will bear false witness for the consideration of a handful of salt, and will murder a man for the brass rings on his arms. And yet, converted to Christianity, they will die rather than recant, and will suffer torture rather than be forced to break a commandment. Therein is perhaps, the most signal illustration of the power of the Christian faith in history.—Verner's Pioneering in Central Africa.

Shake Hands.

A kind word, a shake of the hand, a God bless you, mean more to the children than we older ones comprehend. We forget how much they meant to us when we were little ones. A five-year-old was told one Sunday that it would not be convenient to prepare her for church that morning, and was asked if she would remain at home. "Oh!" said the child, "I cannot stay home, for Bro. French always shakes hands with me."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 15, 1904

GOD'S ANSWERS.

"Man must ask, and God will answer, yet we may not understand,
Knowing but our own poor language, all the writing of his hand:
In our meager speech we ask him, and he answers in his own;
Vast beyond our thought the blessing that we blindly judge is none."

According to the latest reports from Great Britain no progress has been made toward a settlement of the Scottish church case. The minority refused to enter into conference on any terms possible for the majority. It is to be hoped that the matter will go to the British Parliament speedily. It is greatly to be deplored that a few mal-contents can even for a short time block the wheels of progress. The union of the Free Church and the United Presbyterian Church of Scotland was plainly for the interests of the kingdom of Christ. Law ought always to be nothing other than good common sense. We fail to see any soundness in the ruling of the House of Lords which gave the church property to a few protesting persons. But if the decision is a valid one, there should be such enactments as will render impossible anything like it in the future. Always the thoughts of men have widened with the process of the suns. The world cannot anchor to the past. Everywhere there must be opportunity for expansion and change.

We are in receipt of a copy of a paper called "The Christian Educator and God's Defender." Why it is called this we are unable to understand. It announces that it is devoted to "teaching that God is a myth like Santa Claus, and to founding the Church of Humanity." One of the declarations of its leading editorial is that when people die "they die all over and stay dead, not from choice, but from enforced obedience to the laws of nature that destroy them." But, after declaring that God is a mythical being the paper proceeds to speak of what it regards as the new-found truths concerning God, to teach which truths is one of the aims of the new organization. A glance through the paper, full of ungrammatical expressions and contradictory statements, leads to the conclusion that it is edited and published by a very ignorant man or one of unsound mind. This is caustic criticism, but it is just. The publication is sent forth from Great Bend, Kansas. Just when the Church of Humanity was organized is not stated. But its membership is given as forty-eight, three of which are located in California, one in Washington, sixteen in Kansas. The whole number of states represented in the membership is sixteen. The plan is to send "The Christian Educator and God's Defender" to one thousand editors for a year, especially the editors of religious papers, with the hope that they will be brought to an acceptance of its doctrine and through them millions of people. The paper has a "want column," and in it appears the following: "Wanted—A class of one thousand clergymen to give lessons to in the knowledge of God. Send in the addresses of all you know, with ten cents each for a year's instruction." Inasmuch as all applicants for membership sign a card bearing the words "Believing God to be a fabulous being," it is not probable that there will be any large increase in the number of members. Generally people think with the Psalmist, "The fool hath said in his heart, there is no God." To most persons the heavens declare the glory of God and the firmament showeth his handiwork." Hume once said to his friend Ferguson, as they walked together one starry night and looked up into the shining heavens, "Adam, there is a God." Atheists have always been few in number, and they are fewer today than ever before. The idea of God is intuitive. Labor as they may men cannot wholly free themselves from a belief in God. The experiences of the ages show that the idea grips men from time to time everywhere, and that no one has ever been able to escape from belief at least in some Infinite and Eternal Energy. We never read any of the declarations of atheists without thinking of that man of half a century ago who sat in an old saw mill voicing atheistical thoughts and who, when suddenly tumbled off into the mill pond by the unexpected springing of a lever, called loudly on God to save him from drowning. Men need God, and now and then along the journey of life all realize that need.

The Sunday School Times, which contains the International Sunday-school lesson for next Sunday, will be of unusual interest to its readers from the fact that it presents an up-to-date discussion of the temperance question. The lesson for September the 18th is a temperance lesson, and the Sunday School Times availed itself of the opportunity thus afforded to set forth the Subway Tavern experiment as it is viewed by some of those who believe in it and by some of those who do not believe in it. The president of the tavern, Mr. Joseph Johnson, Jr., of New York, contributes an article entitled, "Why I Believe in the Subway Tavern." Mr. Johnson argues that there is in the Subway Tavern for the first time in this country something practical, something founded upon conditions, and not upon what-

ought-to-be-but-cannot-be. He labels it as an experiment by sincere men; saying that there are no better men in New York than those who are back of the experiment; that they may err, but that they are sincere. Mr. Johnson has only good words for those who induce men to abstain from liquors altogether. "We do not say," he continues, "that the pure liquors we sell, instead of the poisons sometimes sold elsewhere, are good for men. We do not even plead that excess of a good thing is evil. But we do stoutly maintain that it is better for the poor man to come into the Subway Tavern than into the back room groggery, where lewdness and indecency are common, and where there are environments as degrading as whisky itself." Over against this is the paragraph in an article by the Rev. Charles Stelzle concerning the Tavern and workingmen, which says: "Instead of decreasing the number of those who drink beer and whisky, the Subway Tavern will attract some weak ones who were deterred from entering an ordinary saloon, because to become identified with the ordinary saloon means ostracism by the best, the purest people. Once started in the drink habit, the victim will not confine himself to the 'respectable' saloon. He will go anywhere to get the drink. The men who patronize the 'barrel houses' in our great cities testify to this fact." Among the best thoughts on the subject are those by Robert E. Speer, who writes on "The Saloon as the Handmaid of Religion." Mr. Speer says among other things that the special danger of the Subway Tavern is that it makes the first steps simple and enticing. And the Sunday School Times says editorially, "that making temptation clean and attractive is not the way to keep men out of temptation. 'Lead us not into temptation—but if we must be tempted, let us be tempted in a clean and high-toned way' is not one of the petitions of the Lord's Prayer." Mr. S. H. Hadley, a reformed drunkard, and Jerry McAuley's successor in the Old Water Street Mission in New York, says: "The saloon can never be made better. It is evil and only evil. It is a shame to call it the poor man's club. Why people should ever conceive that this curse could be dressed up in church clothes is a mystery beyond my comprehension. It is not the last drink, but the first that ruins a man." In this connection the comment of one of the leading religious journals of England, the British Weekly, is of interest. After referring to the fact that American papers were full recently of comments on Bishop Potter's action, the Weekly says: "It is shocking to think that the doxology, with all its sacred associations, should have been sung under a Bishop's auspices in such a place." Long ago was it said that even the wrath of man should praise God. Perhaps out of Bishop Potter's big blunder good will come. Certainly the saloon and the attitude of Christian people toward it is being discussed as it never before had been discussed.

The Religious World.

The Rev. Dr. Morgan will not enter on his work at Westminster Chapel, London, until the last of October or the first of November. During September and the first three Sundays of October the pulpit will be occupied by the Rev. Dr. Broughton of Atlanta, Georgia.

Something like four hundred thousand dollars would be given, perhaps, for the property of the First Congregational Church on the corner of Post and Mason streets in this city, if the church wished to sell it. But it does not wish to sell. There is no other location in San Francisco quite so good as this one for church purposes, and the indications are that the house of worship of the First Congregational Church of San Francisco will stand on that spot for many years yet. The slate roof that is now going on is good for half a century at least. The putting in of dormer windows will let more daylight into the auditorium, and Dr. Adams will continue by his preaching to let the light and life as it is in the gospel into the hearts and lives of men.

The London Daily News for Monday, August 22, says: "Yesterday the quietness of early autumn brooded over London. Scarcely a leaf stirred in the restful air, and a slight mist filled the streets. So uncertain was the daylight in the spacious Paddington Chapel, with its colored windows, that two clusters of electric lamps were lit over pulpit and choir, and they shone down upon a preacher of, perhaps, something less than the average build, with a bold and squarish forehead, who spoke with an American accent, now and again apparent as he conducted the service." This reference was to the Rev. William Rader of San Francisco. Concerning the sermon the News says: "The discourse, solid and thoughtful, touched upon the doctrines of inspiration and the second advent, with a word of encouragement for the seekers and workers for truth." Space to the extent of a column was given to the sermon. The preacher's thought as to the second advent, is disclosed in the following: "So no truthful life had been lost, though lived inconspicuously. Everybody who had tried to live the truth would have his reward; every truth would come back. Here he got a glimpse of the doctrine of the second advent of Christ. Christ came back in the civilization of the world. Wherever there was peace and calm, there was the return of Christ. The great men of all the ages came back. Even when the map of the world was rearranged by the cannon-ball, who knew that it was not the return of truth?" Mr. Rader seems to be so busy preaching to the British, and seeing all that is to be seen about London, that he has but little time for the fulfillment of his promise to write several letters for our columns during his absence.

At the Young Women's Conference recently at Northfield Mrs. Margaret Sangster spoke on the subject, "Our Girls and Foreign Missions." That which she said is so excellent in its suggestiveness not only to young women, but to all women, and indeed to men even, that we quote some of her words: "The proper way to use your talent is to regard yourself as responsible to God for it, and if you have no sense of responsibility, then no matter how brilliant or how cultured you are, you are going to bring failure about you. If your culture is not consecrated you will amount to very little in the end. For the use of the talents which God has given you, you are responsible to him. It is a good thing for us to frequently examine our talents and ask ourselves if we are using them, and in the way which God means us to do. Was there ever an opportunity like the opportunity given to us now? Some of us can recall how we used to pray that this or that country might be opened so that we could go to it. Now you can go to almost every country on the face of the globe. Think of your opportunity and then do not say to yourself, in the face of this great opportunity, 'There is nothing much that I can do to help,' because every one of you can do something to help along. In the first place by knowing all you possibly can about Christ's

work in the world. No one of us is much interested in what she knows little about. Make it an object to know something about your own missionary workers. Take up the study with just as much enthusiasm as you take up music or language. Ten minutes given, definitely, every day, to any particular study, will have a great effect. Devote ten minutes a day to missionary reading. There is no book in the world so interesting and inspiring as a missionary biography. Whenever you get a chance at a real live missionary, get her to come and speak to you. Attend your own missionary society in your own church, and if you haven't one, begin one and then keep it up regularly, even if you do as one society did, have every member an officer."

Busy World Notes.

It is said that the largest sign in the world is painted on a Chicago building, and that it is a whiskey advertisement. Whisky fills a big place in the world in more ways than one.

Recently, in one day, sixty saloons were voted out of Cleveland, Ohio, under the Brannock Local Option Law. They have a good local option law in Ohio, and there is a constantly increasing disposition to use it against the saloon.

An American flag was the first article received through the pneumatic tube mail service in Chicago. There are nine miles of tubes, through which bags of mail are sent by compressed air to various postoffice stations and railroad depots.

Worth quoting and circulating are Mr. Dooley's reflections on "The Model Saloon," dedicated recently by Bishop Potter. "Ye ra-aly do think dhrink is a nicessary evil?" said Mr. Hennessy. "Well, said Mr. Dooley, "if it's an evil to a man it's not nicissary, an' if it's nicessary it's an evil."

It is said that Marshall Field of Chicago is the largest individual taxpayer in the United States. His assessment this year in the county in which Chicago is situated reached a total of $40,000,000. There are wealthier men in the United States, but more of their possessions are in corporations.

Michigan comes to the front with a remarkable case of langevity. Elihu Ferrall and Mary Ferrall are 87 years old; they have been married 64 years. They have had eight children and there has been but one death in the family during 61 years. For 47 years this couple has lived in Hillsdale county, Michigan.

Other saloonists are saying that most of the whisky dispensed by the Subway Tavern is compounded; that it is a dilution and that forty per cent. profit would be a nearer estimate than five. This will not be believed generally on this testimony. There is good reason for the belief that the men back of the Subway Tavern are honest men of good intention. Whatever may be the general opinion as to the experiment there is no reason, so far as we know, to question the sincerity of the men who are making it. We do not believe that the Subway Tavern was opened to make money.

Seventy-two Methodist pastors in the city of Philadelphia recently by a few days' systematic work added 1,754 full year names to the subscription list of the Methodist paper which is published in that city. Such is brotherly love among the Methodists in the city of brotherly love. This leads another paper to remark: "This bears out what we have often said, that the circulation of the church paper depends largely upon the pastors." There are many and different ways in which pastors can help the church paper. It is not for us to ask pastors to solicit subscriptions for this paper, but in various ways its interests, and its value in the church work, ought to be kept before the people.

Many newspapers are quoting the Rev. Mark Guy Pearse's remark, made after his return to London: "I never saw a woman in any public-house in Canada or the States; I never saw on any table, or even in the dining-cars, or in the hotels, a glass of beer, wine or spirits. I never saw a drunken man until I reached an English port. I was deeply impressed with the self-respectful bearing of the people. They walked with a firm step, as if they knew whose world it is, and felt that they had a share in it." Mr. Pearse was in many cities in the United States, and it seems strange that he did not see considerable drinking and drunkenness. Usually these things can be seen without looking for them.

The Pacific Coast in Brief.

The California Voice, published in Los Angeles, says: "There are twelve thousand young men and young women under eighteen years of age in our city, in our Christian America, utterly given over to drink." It is a startling statement.

We have heard it stated that an order was made before the conclave of Knights Templar in this city last week forbidding the knights from entering saloons while wearing the uniform of the organization. All honor to the Knights Templar for such an order as that!

An eastern Washington farmer reports a net profit of twenty-five dollars an acre on 350 acres of land in wheat this year. It was Dr. Marcus Whitman, a missionary to the Indians, who carried the first seed wheat —only a quart—to that Northwest country. Great things have come from that quart of wheat, as well as from the Bible which was carried with it.

San Francisco people had unquestionable ground last week for saying to her eastern visitors that the weather was exceptional. There is no previous record of so high a temperature as that which was marked by the thermometers in this city last week. The people from the East stood it better than San Franciscans did. A hundred degrees at the top of the Mills building, and several degrees higher on the streets, made Wednesday of last week a record breaker.

At the recent union meeting of the ministers of San Francisco and vicinity, the Rev. Dr. J. S. MacDonald stated that he had been looking through the columns of The Pacific during the last few months, gathering material for the history of California Presbyterianism which he is preparing, and that he had been impressed by the able treatment given public questions by the editors of the paper in early years. Dr. MacDonald is confident that The Pacific had large influence for good in those early days, and that far beyond the limits of what is usually regarded as the religious the paper has left its impress on early California history.

Los Angeles has an ordinance which forbids the presence in saloons and pool rooms of young men between the ages of 17 and 21. The saloon keepers have found considerable falling off in trade since its pas-

sage. Dr. Bowers says in an article in the daily Herald: "It is not surprising that this is true, since one of the best detectives on our police force says one-third of the male youngsters between the ages named are drinkers! If this is true, which I am very sure it is, what a crop of drunkards will curse Los Angeles in the next ten years if this ordinance is not enforced. My observation has been that the young man who drinks drams at 20 will be a drunkard at 30, and a miserable sot at 40, should he live that long. That is the rule, the contrary is the exception."

When Dr. Campbell Morgan gave his addresses at the Pacific Coast Congress in Seattle, the present writer made up a page or more notes composed of some of Dr. Morgan's most striking thoughts. They were widely copied. We noticed most of them in an exchange the other day, credited however to some Baptist paper. But this matter of credit is of no great importance. The thoughts were Dr. Morgan's. The name of the paper first publishing them, if affixed, would not add to their value. The fact that the notes were so widely copied shows, however, the importance in reporting of getting a man's thought, or the substance of it, in as brief space as possible. Considerable hard work went into the preparation of those notes, and it was because of that also, and not alone because of the thoughts themselves, that they are copied so widely.

The Congregationalist for September 3 contains an interesting article by the Rev. Dr. J. H. DeForest of the American Board Mission in Japan on "How Japanese Feel Towards Americans." A recent striking demonstration of friendliness is found in the welcome which was given Dr. and Mrs. Sturge of the San Francisco Presbyterian Mission for Japanese on the occasion of their visit to Japan a few months ago. It is said that at Sendai they received a welcome which in many respects surpassed any ever before given to a foreigner. "Col. A. E. Buck, Prof. G. F. Wright, Dr. C. M. Harris, Pres. C. C. Hall and others know what Sendai can do in the line of welcoming Americans," says Dr. De Forest, "but Dr. Sturge now has the inside track." It was on the occasion of the public reception to Dr. Sturge at Tokyo that there was on the program, for participation in the exercises, a representative of Christianity. Another surprising innovation was the address by the chief of staff of one of the generals of the Japanese army. The general himself was detained by the death of his mother, but his chief of staff was present in full uniform. This was especially significant from the fact that there has always been in the army a marked dislike of anything Christian. One of the first indications of a breaking away from this dislike was in the attendance on the part of military men of high rank on the lectures given by Dr. C. C. Hall; but these men came in civilian, not in military attire. Dr. De Forest regards the imperial decoration which was bestowed on Dr. Sturge as another highly significant indication of the change which is taking place in the minds of the Japanese as to Christianity. A Japanese official is reported as having said after the departure from Sendai of President Hall: "There is not a vestige of hostility to Christianity left in the city." After the departure of Dr. Sturge the same official said: "There is a positive turning toward Christianity, and the attendance at church services has remarkably increased."

GENERAL BOOTH'S MOTOR TOUR.

General Booth's motor tour in England has been quite a success. A reporter of the London Daily News interviewed him after the first two weeks and found the general in excellent spirits and showing but little trace of the strenuous work he had been doing.

We give here a part of the interview as reported for the News:

"How far," I asked, "has the tour answered the purpose for which you originated it?" "Well," replied the General, "the campaign has gone beyond my most sanguine expectations. This novel method of journeying from place to place I believed would provide an opportunity of bringing large masses of people together and presenting to them the claims of God and of the suffering and sinning classes of the community. But I certainly did not expect the national interest that has been manifested, or the national greeting that has been extended to me. Nothing like a personal demonstration entered into my mind when the idea occurred to me. From the outset, however, a more spontaneous, hearty and enthusiastic series of receptions could not, as far as I can judge, be possibly given to myself and the organization I represent. It has been almost overwhelming. It all testifies to a striking development of public favor, and it surprises no one more than myself, although I have observed the gradual change in the public attitude towards the work of the Army. My late reception in the United States by President Roosevelt, the Senate, and leading statesmen of that country; the sympathy that flowed in upon me at the tragic death of my dear daughter last November; the practical and cosmopolitan character of the recent congress in London; together with the straightforward recognition of the Army by King Edward and her Majesty the Queen are events which have each done its part in prompting the kindly feeling that has been so freely expressed on this tour."

Dangers of Popularity.

"But is there not a danger here? Do you anticipate any lessening of zeal among your soldiers as a consequence of all their public ovations?"

The General quickly replied, "No one can be more awake than myself to the danger of this tide of popularity interfering with that humility of mind, confidence in God, and continuance in hard fighting which are so essential to the success of a cause like ours." Just the answer I expected.

The General went on: "But many things guard us against over-confidence. The very work we do, with the self-denials, disappointments and discouragements which accompany it, and the careful inspection systematically carried out, together with habits formed in the dark and difficult periods through which we have come, as well as the grace on which we have ever relied, will, I believe, keep us from giddiness of both head and heart. While our people keep on praying and fighting at work such as ours, they are likely to be kept from self-trust and vain-glorying."

Again reverting to the object of the campaign, I asked the General the view he held as to the Army's possibilities among the scattered populations through which he had motored.

"The work among the villages," he replied, "is confessedly difficult, but I think this national wave of friendliness will help, and if we can secure some further financial aid in dealing with our difficulties we may hope to accomplish much greater good among the

rural populations than we have hitherto been able to achieve."

Improved Conditions.

"From your observation of the general appearance of the working classes, as you have seen them in the districts visited, how do they compare today with what they seemed to be when you began to labor among them?"

"Unhesitatingly, I should say that physically and materially they have improved. They are better clothed, better housed, and better fed. There is less open blasphemy, too, and little of the blatant atheism that existed thirty years ago. But while admitting these and other advances in civilization, I cannot say that religion, after the standard of the Salvation Army, taken as a whole, has greatly advanced. Please understand, I am talking of course about the masses of people. I don't think there is a slum population in which we have had anything like a fair chance that has not morally and spiritually benefitted by the rough and ready methods of the Salvation Army. Still, the task is so herculean, and our difficulties have been so numerous, that no one could reasonably expect us to change the face of the enormity of evils in a day. Nevertheless, it must be borne in mind that the Salvation Army has not only produced remarkable social and spiritual effects upon the people, but has all the time been making a force that is bound to go on reproducing itself in days to come."

The Army and the Churches.

"May I also inquire whether, on the whole, the attitude of the Christian churches has been friendly to you as you traveled along?"

"Most certainly," he replied, with evident pleasure that I had raised the question, "And I think I see the probability of the representatives of the churches, without distinction, coming to see that our operations are friendly to their varied movements, and that our success, rather than interfering with their particular activities, must naturally assist them. Success in one branch of Christian work need not clash with another. A strong ambition of my soul is to make the march, development, and influence of the movement not only tend to the amelioration of the conditions of the miserable and the rescue of the suffering and sinning classes for whom we specially fight, but to be helpful to the efforts of every philanthropic and religious movement that desires to achieve the glory of God and the benefit of man."

THE CITIES AROUND THE BAY.

By Winfreda.

One frequently hears of "the cities around the bay," and doubtless there may be those egotistical enough to fancy that the reference must be to San Francisco and her lesser sisters. Not at all. The cities around the bay are Pacific Grove and Monterey, the latter with her suburban towns of Seaside, Oak Grove, Del Monte, New Monterey and Ord Barracks or, as it will soon be officially designated, Presidio Monterey.

Here are four and one-half miles of deep water anchorage, land-locked and well protected from storm winds. Through the mouth of the harbor, 25 miles wide, ships may at all times safely steam unpiloted and those of the largest tonnage anchor in good holding grounds 300 yards from shore.

A pipe line 108 miles in length, from the oil fields of Coalinga, is to have its terminus here, in fact the pipe is already laid the greater part of the way. And a public wharf, extending far enough into the bay to permit of vessels drawing thirty feet of water to come along side at low tide, is about to be built, the contract being already let.

This means easy transportation and cheap fuel. Land is comparatively cheap and labor complications more easily avoided than in the larger cities. Already corporations have had agents looking over the ground with a view to erecting manufacturing plants, which might mean the investment of millions of dollars and the addition of thousands of population. This of Monterey.

Pacific Grove will always be the educational and religious center, the place for ideal home life.

In Pacific Grove alone, it is claimed, that last year a house was built on the average for each day in the year. Thirty thousand dollars in bonds have recently been voted to erect and equip a suitable high school building.

From all parts of the United States, and even from foreign countries, people of means and refinement are coming here to buy or build their homes, where the saloon with its debasing influences has never had a foothold, where the Sabbath is observed as well as in the best preserved portions of New England, and where one may frequently hear the most famous lecturers and public speakers who visit—as they all do sooner or later—thePacific Coast.

Cool nights, without frost, and days of sunshine and calm, are the rule in winter; no excessive heat, or lightning's flash, mars the delights of summer. Flowers—most beautiful and of luxuriant growth—everywhere, and in the air ever the invigorating smell of the sea and the pine.

Originally chosen as the site for annual camp-meetings, it is now advertised in some quarters as "the Methodist Mecca." Anything to attract—provided, always, it attracts, and does not disappoint, the right class of people. Some half dozen denominations have local organizations, and there are four church edifices.

What of Congregationalism here? Did you ever hear of Sunshine Williams? If so you must have surely heard of Mayflower Congregational church. Through his efforts the project was launched and the necessary funds secured. But recently the imposing building which was erected some eleven years ago was dedicated, having just been completed, repainted and refitted throughout. An account of the dedicatory services and the clearing off of the debt appeared soon after in The Pacific.

Through the labors of the Ladies' Aid society the floor of the main auditorium has been covered with a preparation of cork and rubber, about three-eighths of an inch thick, known as the cork carpet. For the benefit of committees which may be considering the question of carpets, it may not be amiss to state that this is noiseless, easily kept clean, affords no hiding place for fleas, appears to be exceedingly durable, and does not cost any more than any other good carpet. The pews are of quartered oak, exceedingly comfortable, and handsome in design. The seating capacity is about 250, but may be increased to 400, in fact the latter number was seated without difficulty at the dedicatory service.

Rev. O. W. Lucas, who has been the pastor for seven years past, is at present spending a month's va-

cation voted him by the church, with his estimable wife and daughter at Saratoga. For the last two Sundays Rev. W. J. Speers of Oakland, and on a previous Sunday, Rev. E. S. Williams very acceptably filled the pulpit.

The morning attendance averages about 200 and in the evening there are about one-half that number present. During the past year quite a number have joined the church by letter and there are many other professing Christians who have recently made their home in the community who are considering the question of joining a local church and who are favorably disposed to the congregational polity and belief.

At Seaside, about four miles distant, stands and has stood for about as many years as Mayflower, another Congregational church. In former years services were held here, but for a long time nothing has been done. Three or four of the original officers remain. But largely through the efforts of Dr. and Mrs. J. L. D. Roberts, the debt on the building has been gradually reduced from $500 to $168. Not long since a friend dying left an organ to be placed in the church when the debt was paid off, provided it still remained a Congregational church.

Within a year, most likely within the next six months, the electric railroad will be extended to within a stone's throw of this church. Already a large tract of land adjoining has been purchased, sub-divided into lots and will shortly be put on the market. And in the near future many substantial dwelling houses are almost certain to be erected thereon.

The trustees and Christian Endeavorers of Mayflower church are planning to re-open work at Seaside. The first service was held on the fourth, the Rev. W. J. Speers preaching. About 25 were present from the parent church and about as many more from Seaside. The next service will be held in two weeks. The building is very neat and convenient, holds about 100, and if the work were properly carried on, could be filled. Let every Christian lend a helping hand and if there are some who feel that the effort is too great, that Sunday recreation and hot dinners cannot be sacrificed, don't let anybody else know it. Speak an encouraging word.

Monterey county contains 3,600 square miles. The two churches mentioned are the only ones belonging to Congregationalists in all this vast territory. The Rev. Mr. Singleton of Paso Robles preaches about once or twice a month at Parkfield, in the extreme south, but that is 150 miles from here.

Here then is a grand opportunity. Last Monday work was commenced on a Methodist church at Carmel-by-the-Sea, a town some four miles west of Monterey. Lots were offered free to any denomination that would build on them. With Seaside in its present condition, Congregationalists could only fold their hands and bid God speed to their Methodist friends. But they have no reason to complain. They have a big field and a magnificent opportunity of showing what their denomination is capable of doing along the line of Christian effort.

The people are here, they are unusually intelligent, often the pick from other communities—the audiences at Mayflower should prove an inspiration to any pastor—but to win them to the Master will require much self-sacrificing, well-planned, prayerful effort on the part of pastor and laymen.

Pacific Grove, Sept. 5.

Acorns From Three Oaks.

Aloha.

By the courtesy of Professor and Mrs. Robert Aitken, Brother Lucas and I, with our dear ones, have had the pleasure of a full Sabbath day on Mt. Hamilton. It is a great dividend on the outlay of expense and care to have one's own good horses take him safely such a trip and behave almost as if they had some sense of the scientific, social and religious delight of such an outing. But a sentence must do for horses when one's heart is full of mountains, telescopes and stars. When the last of the Sir Knight Templars had glanced through the great telescope and started down grade in the rattling stages our sidereal joys began. It was the experience of a life-time to have a reverent Christian astronomer open to us the story of starry spheres. So completely have mechanical brains poised the great Lick telescope that we saw a delicate woman and a gentle girl move the great tube weighing fourteen tons. Our first view was of Saturn. Our childhood astronomy told us of Saturn's rings. Now we have seen them as plainly as we have seen San Gabriel's sweet bells hanging in her ancient belfry. A shining lustrous globe sixty-nine thousand miles in diameter. The great ring had a diameter of a hundred and seventy thousand miles. The space between the ring and the planet approximately twenty thousand miles. The distance of the planet at the time of our observation approximately nine hundred million miles. Don't catch me up in my figures, Memory may have jolted some of them in the hot pace down the mountain. I'm not candidating for an astronimical fellowship, remembering with all humility that I am perhaps the poorest mathematician old Yale ever honored with a degree. Saturn solved to our satisfaction, the most satisfactory telescope in the world was turned upon Jupiter. "Our giant," said our genial mentor, "is 900,000,000 miles away and 1,300 times as big as our earth." I'll not train my awkward pen on Saturn's satellites nor on the double stars of which Professor Aitken is the famous discoverer of many more than six hundred, having seemingly marked off starry space as familiarly as an Oakland realty agent marks off town lots. Facile decensus montis!

Worth More Than a Star.

There was not an angel-eyed child in the Mt. Hamilton Sunday-school who was not worth more than the great telescope and any inhabited star it can reveal. For let be known that these high scientists on this delectable mountain are seeking among their own little ones for the Savior's crown. The isolated children not only enjoy a rare day school, in which the cultured professors share the teaching, but the choice women lavish talent and love upon it in a notable degree. Mrs. Campbell, wife of Professor Campbell, the observatory director, finds music in the piano as her famous husband does among the spheres. Certainly the fortunate little mountaineers enjoy high privileges and they seemed to take them heartily. It was another dividend from the dear Mayflower, which has paid me so many, for the confessed inspiration for this mountain Sunday-school gem came from the professor's well-earned vacation at Pacific Grove, where he and his enjoyed Bro. Lucas' kindness. Mrs. Aitken is superintendent and soul of this nest of mountain midgets. Her hospitable

parlor is its home. Happy the guests who picnic on her porches. Happy horses who get the caresses of her boys and rub noses with two loving dogs. If any superintendent about the bay can capture her for a talk to his school the cause which Bro. Singer advocates will get a boost. Ask Bro. Singer! Two decades my soul has longed to see God's stars more perfectly. I'll wait more patiently now a million years, if God will, for more starry light. The God whose love could pick up a wild city boy from the streets of New York and make him feel at home studying about Elijah that high day on Mt. Hamilton can send him on an errand to Jupiter or Saturn, if he will, and make the sinner glad to go and tell the story of redemption.

Devotion to Science.

One question a scientific simpleton about Aloha's size asked of the learned professor was of the effect of the earthquakes upon the mighty telescope. One would think it would be shaken out of gear. He who made the morning stars sing together for joy seems to care for it. Founded on the very bed rock in which the dust of James Lick, the illustrious donor rests, it has stood secure and plumb in earthquakes which jarred the building and ground and tumbled the bricks until Professor Aitken gave up all expectation of ever coming out alive and sat patiently in his study chair awaiting the end. When he did get safely out, for which God be praised, he met his chief, Professor Campbell, breathless from a run toward the great white dome. He had been confined to his house by injuries received in scientific labors in South America, but longing for the great instrument which the whole staff value with a petting fondness had pushed him on. He had strength but to whisper the inquiry: "T-h-e t-e-l-e-s-c-o-p-e?" Science has her noble devotees. As you think of your manuscripts and I of my old Bagster, as your wife prizes the picture of your translated babe, these students of the stars think first, last and all the time of their grand old telescope.

Professor Aitken has been elected by the observatory staff to represent them at St. Louis, and on Astronomer's Day will read a paper presumably upon the stars, discoveries with which he is most familiar. Let us be glad he is a loyal servant of him who "calleth them all by name." If our hearts warm with knowledge and remembrance of the little school on the mountain let us know it is but a reflection of his heart who watches the kids who feed beside the tents of the wise and gentle mountain shepherdesses.

Saratoga.

CONGREGATIONAL DAY AT STANFORD UNIVERSITY.

The Congregationalists of Palo Alto cordially invite all Congregationalists within reach of this notice to visit Stanford University on Monday, September 26. All coming by way of San Jose should reach Palo Alto at 9:43, and those from San Francisco way at 10:10. Free conveyances will then be provided to take all who come to Mrs. Stanford's grounds and to the university, making a special feature of the visit to the Memorial Church. They will thence be driven through the town of Palo Alto, seeing its homes and churches, and at one o'clock all will gather in "Fraternity Hall," where the ladies of Palo Alto will provide tea and coffee and light refreshment to supplement the substantial lunches which each party may bring. This method does not necessitate previous knowledge of the exact number expected. It is already arranged that all who come take receipts from the railroad agent with their tickets, and when these are signed by the secretary of the "Rally"; they will entitle the holder to one-third fare in return, good for forty-eight hours. This makes a good opportunity to visit Stanford University at very light expense.

After the lunch, a couple of hours will be spent in an informal discussion of the toast, "The Congregationalist and Stanford University." There will be no solicitation of money or subscriptions. The object of the gathering is knowledge and fellow-feeling, and this "Congregational rally" should be a valuable experience.

Trains leave in both directions at frequent intervals after 4 p. m. It is put upon Monday that all the ministers may be there, and the busiest pastors of the largest churches have already promised to come. The Program Committee for the ministers' meeting have agreed to recommend no ministers' meeting for that day. Every member is authorized to invite every man, woman, and child in his church to come. Don't forget the children; make it a red-letter day for some of them. It will not often happen; the opportunity must be seized as it passes. All should remember that Whitelaw Reid says of Stanford University: "The most unique and complete ensemble of college buildings in the world," and that Memorial Church has no equal in the United States. Come and see and think.

There will be no lack in intellectual sparkle in the after-dinner speeches, and it will be a thing long to be remembered. Plan from now to save Monday, September 26, for this high use.

THE LARGEST STEAMSHIP EVER BUILT IN AMERICA.

The largest steamship ever built in America will be in San Francisco ere many weeks roll around. The ship is for use on the Pacific ocean, the commercial outlook of which in the mind of far-sighted men justifies big things. The Scientific American gives account of the arrival of the vessel in New York harbor and a description thereof as follows:

Quite a flutter of excitement was caused in maritime circles in this city and among those laymen who take an interest in shipping, by the arrival at the port of New York of the great steamship "Minnesota," the largest freighter ever built in America and the fourth largest steamship in the world. She came to this port direct from London, where she was built, and during her brief stay she was thrown open to inspection by the public. After leaving New York she sailed for Newport News, where she will be dry-docked and cleaned; then she will return to Philadelphia for a cargo of 10,000 tons of coal, from which port she will start on her long journey around the Horn to San Francisco and Seattle. The latter city is to be her home port. The "Minnesota" is one of two twin ships that have been built for the Pacific trade, to run in connection with the Great Northern Railroad, which has its Pacific terminus at Seattle. A curious feature in connection with these ships is that an entirely new company was formed expressly for the purpose of constructing them. A site was selected at New London, a plant for their construction was erected, and the two ships have been pushed through steadily to completion.

The "Minnesota's" principal dimensions are: Length, 630 feet; breadth, 73 feet; molded depth, 56 feet. On a draft of 36½ feet her displacement would be 37,000 tons. The only vessels that are larger than the "Minnesota" are the "Celtic" and "Cedric," which are 700 feet in length by 75 feet in breadth, and of about 1,000 tons greater displacement, and the "Baltic," recently illustrated in this journal, which is 725 feet in length, and has a total displacement of about 40,000 tons. That the "Minnesota," with her smaller dimensions should so nearly approach the big White Star boats in displacement is accounted for by the fact that her lines are very much fuller, the vessel more completely "filling the block" than the finer-lined and somewhat more speedy White Star vessels.

The most remarkable feature of the new ship, and the one that made the deepest impression on the visitors, was her great depth, the effect, when looking down through the upper deck hatchway to the ship's inner bottom below, being most impressive. From the outer bottom to the navigating bridge there are eleven distinct decks or platforms. First there is the outer bottom of the ship; 6 feet above this is the inner bottom or floor; then follow the orlop, the lower, the between, the main, and the upper decks, all of these decks being contained within the plated structure of the vessel, and every one of them being built of steel plating. The whole inclosed structure is 56 feet in height. Above the upper deck are the promenade deck, the upper promenade deck, and the boat deck, the boat deck being 25½ feet above the promenade deck or 81½ feet above the keel; while another 8 feet above this, or 90 feet above the keel, is the navigating bridge. Now, since the vessel at her full draft will draw 33 feet, it follows that the navigating bridge will at that draft be 57 feet above the water-line. In the light condition in which she entered New York harbor, she drew something less than 20 feet, consequently the navigating bridge was about 70 feet above the water, and the passengers on the upper promenade deck were about 62 feet above the water-line. When we remember that the heaviest waves seldom exceed 30 feet in height, it follows that in the stormiest weather the passengers on the Pacific will be able to look down upon the Pacific rollers from a point of obseravtion 30 feet above their crests. Accommodations are provided for fifty first-class passengers, a hundred second-class passengers, one hundred third-class passengers, and a thousand steerage. There are also quarters for the accommodation of twelve hundred troops, while the total cargo capacity is 20,000 tons.

The new vessel embodies several new principles of construction, and is considerably stiffer and stronger than any vessel heretofore built for the American merchant marine. The outer plating of the ship's bottom is of 1¼ inch steel, and the shell plating is strengthened by an additional strake of 1-inch plating at the main and upper decks, while continuous 1-inch stringer plates are worked from stem to stern along these two decks, as stiffening to the regular deck plating, which, on the main deck, is 16-20 of an inch in thickness, and on the upper deck is 18-20 of an inch. The ship is strengthened against hogging and sagging strains by a continuous central longitudinal bulkhead, reaching from the keel to the upper deck. This is the first case that we know of a vessel being constructed with a complete, central bulkhead of steel from upper deck to keel and from stem to stern. The ship also acquires great longitudinal strength from the new system on which the stanchions and girders are built in. Instead of using a large number of ordinary pipe or tube stanchions, placed at frequent intervals, there are three lines of heavy box section stanchions, measuring 13x12 inches in section. These stanchions are placed twenty feet apart longitudinally, and the deck loads of the deck above each series are carried to them by means of continuous lines of 13 x 14-inch box girders. This is not only an economical distribution of material, but it adds greatly to the longitudinal stiffness of the vessel. The longitudinal bulkheads necessitate double hatches, and there are in the ship no less than fourteen cargo hatches There are four or more derricks at each mast, and there are four independent derricks in addition, so that the facilities for loading and unloading the ship are exceptionally good.

MISSION NOTES.

Prepared by the Bureau of Missions, 81 Bible House, New York.

"God's seed must grow—they are growing all the time; only, like most seeds, they grow underground." —Amy Wilson-Carmichael.

The Church Missionary society is about to build and equip, at Khartum in the Sudan, a girls' school, which will be a worthy memorial of General Gordon.

Dr. Timothy Richard, the veteran at devising good things for China, is now adding to his list of undertakings the organization of a Chinese Red Cross Society.

The British and Foreign Bible society sent out from its London warehouse, during the month of June, 48 tons of Scriptures. This represents a total of 116,370 books in 114 languages.

In the Lutheran church in North America the benevolent contributions in the year 1903-1904, for home and foreign missions, for orphans, for education, and for the care of the sick amounted to $1,648,895.56.

Bishop Johnson tells the English and American residents of India that whether they like it or not they are really representing Christianity to the people. "In fact," says he, "they are like the pictures in the lesson book which illustrates the letter press."

Men of the literary class in China are said to have spent last year $250,000 for books and papers that teach the wisdom of Christendom; they wish to keep up with the procession which they have lately discovered. The most of this literature was of missionary origin.

The Paramount Prince of Abeokuta in Yorubaland, West Africa, has been visiting the Bible society in London. In thanking the secretaries for the gift of a Bible in the Yoruban language he hit upon a good characterization of the society, calling it "the great society that has undertaken to feed the world."

The Central American Republics have a curious clause in their postal regulations. The posts that go by water or railway are required to carry the Bible without charge. It would be hard to imagine the United States postoffice department aiding in this way the circulation of the Bible.

In the Hankow district (China) the American Episcopal mission has lately opened a training class for Bible women. One gets a side-light on antipodal

customs from one of the regulations: "Women who join this class must not expect to make their own shoes; they will not have time."

At last an adequate history of the American Board of Boston is to be written. The story of winning men during 100 years—for the history can hardly be ready before the centennial—in fields that encircle the earth, must invite, instruct, and inspire. Dr. E. E. Strong will have Dr. E. W. Capen associated with him in this great work.

The Chinese government has recently opened 180 elementary schools in the province of Shantung. They are free to all, but very many of them are empty. Mission schools in the same province are well attended although they charge a tuition. The reason of this contrast is distrust of government officials, and knowledge that missionary schools really educate.

The queer customs, with the pigtails, slanting eyes and unintelligible speech of the Chinese often weigh too much as grounds of doubting their profession of the Christian faith. Here are three recent incidents opposed to such distrust, since they show that the souls of some Chinese know a language which we can understand, and have qualities to which we aspire:

A Japanese Christian woman is head nurse at the great Tokio hospital. Another Japanese Christian woman is head nurse at the Hiroshima hospital. The head nurses on three of the Japanese hospital ships are also Christians. All of these are wide awake to their privileges and opportunities as workers for Christ. Yet the Red Cross society classes them among its most trusted agents.

The standing committee of co-operation (of the missions) in Japan has recently issued at Yokohama a review of recent progress of Christianity. It is a year-book of the Christian church and Christian missions in Japan. Dr. D. C. Greene is its editor and its title is, "The Christian movement in its relation to the new life in Japan." It ought to be within the reach of the leader of every study class that follows the regular course this next year.

The Japanese officer in charge of the coolie supply-train in one of the Japanese divisions was called before his general to be commended for his efficiency in the battle of the Yalu. A part of the commendation was an invitation to drink a glass of "sake." The coolie-master asked if he might have a cup of tea instead, remarking that he was a Christian, and preferred not to drink "sake." Upon this the general further commended him for having convictions and courage to stick to them.

A missionary, moved by the spectacle of Russian wounded cared for by Japanese trained nurses who wear the red cross and do all that they can for their stricken enemies, writes, "The war has been a marvelous revelation of Japan's capacities and character. The nation loves high ideals, and keeps its gaze steadily upon them." There is surely to be an opportunity for preaching Christ in Japan before long, the like of which has not been seen in any other non-Christian land.

A pottery manufacturer at Yuenchau in Kiang-si, China, was converted. What shall one do as a first fruits of his decision to follow Jesus Christ? The first outward token of conversion which the pottery-maker gave was that he altered the weights with which he bought materials. He had arranged them so that he bought 18 ounces to the pound. The voice that spoke in his heart when he was converted made him convert his weights also—to 16 ounces to the pound.

At Lanchau in Kansu, China, is a farmer who has long been convinced of the truth; and none the less because it urged him to stop raising poppies whose opium brought him much money. This year, after he had planted his fields as usual, some strange power showed him what manner of man he is that will not surrender to Jesus because it costs to do so. Then one morning he took a grim determination that materialized in the form of a harrow and ripped up his opium fields. There is now one more happy Chinese church-member at Lanchau.

Three years ago a Mohammedan merchant from Timbuktu went for trade to the English settlement of Bathurst on the Gambia river. Some one gave him a text card in Arabic. The next year he traded again in Bathurst and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eighteen Bibles for friends who wanted the book. Now, the British and Foreign Bible society is arranging to open a Bible depot in Timbuktu—the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism.

A Chinese Baptist living in a village near Hsuchau (Sui-fu) in the province of Szechwan, is sixty years old, but every Sunday morning he appears at a village ten miles from his home, sends out the town crier with a gong to call the people together, and preaches Christ to them. He is untaught except in the Bible, which he knows from Gensis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterwards he trudges ten miles back to his home and there, also, sends out the crier with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sunday for two years —a pure labor of love, for he has no salary.

The complete returns of the census of India (1901) have at last been issued. They show the increase of native Protestant Christians to have been 43 per cent. in ten years, viz.: from 576.708 in 1891 to 825.466 in 1901. The figures for the six largest denominations of Protestants are as follows:

	1901 Census Returns.	Mission Society Returns.
Anglican - -	305.917	184.274
Baptist - -	216.915	154.078
Congregational -	37.313	171.130
Lutheran - -	153.768	108.217
Methodist - -	68.489	133.446
Presbyterian - -	43.064	57.065
Total - -	825.466	808.210

According to the tables 17,256 more persons declared themselves to be Christians of these denominations than the missionaries have recognized as such. The discrepancy seen in denominational details between the mission returns and the census officer's returns is probably due to the advice of missionaries to the Christians to mention no denominational name to the officials.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

September 25.

Topic-Cheering Facts About Missions in Japan and Korea. (Zech. 14: 3-9, 20.

The interest that attaches to the war now being waged between Japan and Russia, and the interest in Korea because that land is in the war zone and must, however the struggle terminates, be subject for its national destiny to the fortunes of war, in nowise diminishes the interest that attaches to these countries as fields for missionary effort.

There is moreover an appropriateness in the linking of the two, Japan and Korea, since it looks as though the influence of Japan upon the Hermit Kingdom was to be far greater in the future than in the past. The work of missions in both these countries has been cheering for many years. There is perhaps no country in the world where the positive and direct work of the gospel in bringing about new national and religious conditions can be more clearly traced than in Japan, while Korea has always been a favorite field for the missionary because of the cordial welcome given by the people as a whole to his message. A new Japan has already emerged, dominated by a new and modern spirit, and a new Korea is on the way to its consummation. We no longer need to ask either of these peoples "What of the night?" for with the one a new day has already dawned, and with the other it is surely true "The morning cometh." These in themselves are noble facts of cheer.

There are other facts a little more specific which add to this cheer. There are forty thousand professed Christians in Japan and more than as many again adherents and sympathizers who are not on church rolls. There are nearly eight hundred missionary workers constantly employed in teaching the people. Many leading officials, and some within the immediate circles of the Emperor's advisors, are Christian men. It is well known that Japan is a constitutional monarchy and that many in the Imperial Diet are Christians. The events of the war have disclosed a gratifying number of Christians among the commanders and lesser officials of both the army and the navy, and there are scores if not hundreds of Christian Endeavorers in camp and on the march. As a matter of fact Japan is becoming Christian rapidly, and the day may not be far distant when the Sunrise Kingdom will be counted among those who are by profession and declaratively Christian nations. How cheering such facts are when we remember that it is only a little over a half century since these interesting islands were shut up, by their own exclusiveness and narrowness, from any contact with the civilized world, and were in the dense night of superstition and paganism. Verily, in the case of this wonderful people now risen to the dignity of a great world power, it is most appropriate to cry in the language of the Bible, "What hath God wrought?" And we might add that not the least encouraging sign in Japan is the increased interest of the educated classes in the study of the Bible, while the consummation of the coming together of Episcopalian, Methodist, Congregational and Presbyterian bodies in the United Church of Japan is a fine example of the possibility of closer affiliation on soil nearer home, as well.

There are many cheering facts with reference to Korea, also. Earnest missionary work was begun in that land as early only as 1884, and yet there are more than eight thousand native Christians enrolled. Nearly one hundred and fifty missionaries of different denominations and a number of consecrated Medical missionaries are on the ground doing hero work for Christ. It is said that Korea is the best example of a self-supporting mission field in the world—a larger number of the churches meeting their own expenses than elsewhere in proportion. The Koreans are moreover strongly evangelistic in spirit. Every new convert feels that he ought to do something to win and teach others. As an illustration of progress, one missionary writes that he has this year a Bible class of 200 members, where two years ago he had only 14, and one year ago 40. Some members of this class walked eighty miles to attend it, bringing with them their own rice and cooking their own meals. At Seoul in a city church a minister received sixty as the result of one spring's work, and forty were added to a catechumen class. A missionary reports the case of a man eighty-four years of age who with a family of twenty, which includes five grandsons, had been devil-worshippers. There were fetiches everywhere in the house and baskets containing hats and caps and coats for the spirits' use were tied to the rafters. After conversion all ceased their devil worship, gathered together their baskets of clothing and burned them, and the aged man was baptized. He had been reading the New Testament for two years.

It is said that the war interferes but little with the work. Notwithstanding it one brother writes that he will report the best year in the history of his mission. On one single Sunday he baptized one hundred and thirty-one. The missionaries have for the most part remained at their posts in the stress of war times, and felt no harm. The Russians burned some houses, and there was some little disturbance here and there, and little loss, but as the tide of battle is now farther north all has quieted down and there is little danger of further trouble.

Thus in both the countries named there are many facts to cheer. The Kingdom of God in Asia is marching on. Holiness unto Jehovah is on the bells of the horses of the advancing hosts and Jehovah is in the battle with his own.

THE MISSION FEDERATION OF CHURCHES.

The annual meeting was held in the Epworth M. E. church, Sept. 1st. Rev. W. C. Pond was chosen president for another year. Mr. S. Sturges of the First Christian church, recording secretary; Rev. Huber Burr of Sunset Congregational church, treasurer; Rev. F. A. Keast of the Epworth church, corresponding secretary.

This is a federation of the Protestant evangelical churches of the district in San Francisco known as the Mission. The president said in his report:

"After one year's trial of this undertaking, the question naturally and properly arises whether it is worth while to continue it; has it paid?

In reply it may be said, first, that it has not cost much either in time or coin, except to our faithful secretary, whose unfailing promptitude and painstaking service have been simply ideal and beyond all praise. In the matter of time, the Federation asks from the churches that their pastors and two delegates give four evenings each year. In the matter of coin it asks from each church fifty cents each three months,—$2.00 per annum. Surely the expense is not oppressive. What returns have we?

1. We have something in the mere existence of

such a Federation as a witness to the substantial unity of our churches in faith and purpose; their loyalty to our common Lord and Saviour.

2. It is a very valuable fact that we have such an organization on hand and ready for united protest against any public wrongdoing. This has, during the past year, been found potent in two cases: the first being that of the attempt to plant a saloon next door to one of our churches. The Federation went before the appropriate Board in our municipal government and protested not in the name of the one insulted and endangered church, but of the entire sixteen, and the license was withheld. The other was in the matter of proposed legislation forbidding street preaching. A committee of this Federation raised its protest against such an infringement upon the right of free speech, and while disclaiming modestly any credit for the fact, the committee reported the proposed legislation as dead.

3. We have united nearly all our churches in an evangelistic effort which was a blessing to us all, just in proportion to the zeal with which the several churches entered into it. Some of us were not born nor bred to the manner of it, but it did such of us good to try the methods of our sister churches and to feel that in all diversities of operations there is one Spirit and one Lord. An unbeliever may ask what remains of good we see from the two weeks of Christian fellowship and united toil. So he might ask after a like lapse of time, following even the largest meetings under Dwight L. Moody. A temporary sensation, unbelief would call it, sufficient indeed to attract the attention of a whole city, but when Moody had gone all things settled down to the level at which they stood before. We, however, walk by faith, and we know that every such effort, earnestly, prayerfully made, lifts the tide higher and it stays higher, even though there be receding waves.

4. It seems impossible to doubt that as the result of this, and of our mutual conferences on other matters, pastors and churches have been drawn closer together in mutual acquaintanceship and brotherly love. And in view of this, even though this were all, your president feels that the Federation has already justified its existence and has paid a large return at little cost."

The evening of the annual meeting the Rev. Dr. Pond made a brief address concerning the practical aid which Christian voters can have through an Anti-Saloon League, towards the intelligent use of the ballot, and one conducive to morality and civic righteousness. The League will provide each voter desiring thus to be informed, with the record of the several candidates upon his party ticket, and will do this so carefully and so clearly that we need not be misled.

The principal paper was presented by Rev. Mr. Keast of the Epworth Church on the fearful dissemination in San Francisco of obscene literature. It was earnest, cautious, clear and eloquent, and stirred all who heard it.

Two hundred miles at sea, on the steamship Kronprinz Wilhelm, a citizen of Chicago, by a wireless dispatch, secured a room in a hotel and a cab at the pier by the following mesage: "Waldorf, New York. Returning by Kronprinz. Reserve my old rooms. Have cab meet me at Hoboken." The charge for the message was four dollars and fifty cents, and it was the first of the kind ever received at the Waldorf-Astoria Hotel.

Church News.

San Francisco.—Richmond.—Four persons united with this church Sunday by letter.

Chula Vista.—Rev. A. E. Tracy began his work as pastor of this church September 4th. Rev. H. M. Lyman, who is spending some time in the vicinity for his wife's health, has supplied the pulpit with great acceptance much of the time since early in May.

Sierraville.—The third year of the present pastorate opened auspiciously September 4th, with a review sermon by the pastor, followed by the sacrament of the Lord's Supper. The pastor, Wm. D. Kidd, has recently enjoyed a month's vacation, spent at Calistoga and the bay cities.

Martinez.—Rev. C. H. Stevens of Martinez concluded his first year Sunday, Sept. the 4th. Five united with the church, one on confession of faith, making a total of 26 for the year. During the year the church has acquired the adjoining property, to be used as a parsonage. We have entered the new year with hope of looking forward to better things in the future.

Lodi.—The church at Ferndale recently invited Rev. G. H. DeKay to visit that field with a view to a call, in response to which he spent two Sundays with them. The church gave him a unanimous call to the pastorate at an increased salary of considerable more than they have been paying. Both invitations were unsought by Mr. DeKay and were given on the recommendations of friends. But the church at Lodi has entered protest. Mr. DeKay has nearly completed his third year's work with this church, during which fifty members have been received, one-half on confession of faith, and much improvement made on the church and parsonage. Among the additions have been eighteen men, mostly heads of families, but including several fine young men. Last Sunday at a largely attended meeting this church also extended Mr. DeKay by a large vote a call to remain as pastor without time limit. There is a strong feeling outside the church that he ought not to leave. One business man, who seldom attends church and has not been a contributor, sent in a pledge of $25 on the salary, stating that Mr. DeKay's temperance work was invaluable to the community. He has been instrumental in securing a county local option ordinance and leading in movements by which several saloons have been barred from the place and from other parts of the county also. After careful consideration Mr. DeKay has decided to remain at Lodi, much to the gratification of our church and the community generally.

ANNUAL MEETING OF THE PETALUMA CHURCH.

On Wednesday evening, September 7th, the Petaluma Church held its annual meeting. It was a well-attended meeting and most encouraging. Reports were read from the officers of the church and various auxiliary societies which revealed a state of affairs that is very encouraging. Twenty-one persons were added to the church, eleven on profession of their faith, and ten by letter. The attendance at all services showed an increase. This is especially marked in the Sunday-school, which registered an average attendance for the year of one hundred and ten, with a total enrollment of about one hundred and sixty. A home department

of sixty-four members may be added to this enrollment. Seven children, four boys and three girls, entered the church from the Sunday-school last Children's Day. The net increase of membership was twelve. Almost twenty-five hundred dollars were raised for current expenses and in addition to this twenty-six hundred and fifty dollars were raised for the pipe-organ fund, thus making the last year one of the best years financially as well as spiritually. The pipe organ is about complete and will be used in the service Sunday, Sept. 11th. Its total cost is thirty-five hundred dollars. The year was a busy one, one of the most important celebrations being that of the church's fiftieth birthday, celebrated last January. It was a great success. Many material improvements have been made during the year. Horse sheds were built at a cost of two hundred dollars, a new cement sidewalk laid, the church lot graded and sown to grass, pictures hung in the chapel by the Sunday-school classes, and hymn-books, maps and blackboard added to the Sunday-school equipment. The present membership is one hundred and twelve, one hundred resident and twelve absentees. A good corps of officers was elected and the outlook for the coming year is very encouraging. This church feels that it has much to be thankful for. God has blessed it in many ways and its chief desire is that it may give to God a service commensurate with his goodness to it. The C. E. societies are active. The seniors put in an elegant piano, costing four hundred and fifty dollars.

Notes and Personals.

At the meeting of the Congregational ministers of San Francisco and vicinity next Monday the Rev. W. H. Hopkins of Berkeley will read a paper.

Some of the missionary maps belonging to the Woman's Board of Missions for the Pacific that have been borrowed have not been returned. Persons or churches having them are asked to return them to Mrs. De Winton, 1141 Dolores street, San Francisco.

The Rev. William Rader expects to leave England on Saturday of this week for his San Francisco home.

The Rev. C. D. Millikin of the Union church at Cupertino, Santa Clara county, has accepted a call to the pastorate of the Congregational church at Waimea in Hawaii.

Rev. C. R. Hager, the well-known American Board missionary who is in this country on furlough, writes to have his copy of The Pacific sent to Oberlin, Ohio. He promises an article for the paper as soon as they get well settled in Oberlin. Mr. Hager says: "After all, the religious newspaper is the greatest preacher of the age."

The Rev. Harry Perks writes from Adin in Modoc county of the welcome visits made by The Pacific to his home each week. Mr. Perks says: "The Pacific is the only means of fellowship with the brethren and the churches. Over six years now have we served in this corner of California, and Brothers Harrison, Jensen and Wikoff include all we have met in that time. So you see that we are hungry for The Pacific."

The Pacific office had a pleasant call from the Rev. Dr. Warren F. Day, of Los Angeles, last week, who was enroute East, where he expects to remain until after the National Council meeting at Des Moines, Iowa, in October. Dr. Day is one of the firm believers in the indispensableness of a church paper on the Pacific Coast, and values The Pacific highly. Along with others now and then, he wonders how it is that such a paper is gotten out with but one person to edit it and direct the business affairs.

In the death of Mr. S. T. Alexander at Victoria Falls, Africa, the First Congregational church of Oakland loses one of its most beloved members, and all Congregational interests a valued supporter. Mr. Alexander was 67 years old at the time of his death. Accompanied by one of his daughters he was traveling for the improvement of his health. It is said that his death resulted from a surgical operation made necessary by the crushing of one of his feet by the falling on it of a rock. Mr. Alexander was the son of the early missionaries to he Hawaiian Islands.

The prayer-meeting was taken as a topic for general discussion at the meeting of the Congregational ministers of San Francisco and vicinity last Monday. Evidently some pastors find it difficult to maintain a satisfactory prayer-meeting. Some find that the pressure under which life is lived in many localities to-day leads to a small attendance at such meetings. Further, there does not seem to be the readiness to take part that there was in the past. However, one pastor expressed the belief that the prayer-meeting is as good now in every particular as it ever was.

Oregon Letter

By George H. Himes.

The Riverside Church accepted the resignation of its pastor, Rev. J. L. Hershner, last Sunday morning. So far no steps have been taken to secure a new pastor. Mr. Hershner has received a call to go to Douglas Island, Alaska, but as yet has not accepted, and probably will not. What this plans are is unknown at the present time. The church that is fortunate enough to secure his services may be congratulated, as he is a faithful, untiring worker, and Mrs. Hershner seconds him in every effort.

When Mr. Hershner went to Hood River in 1894, there were seventeen resident members in the Riverside Church, only three of whom now remain. In this decade there have been 145 additions, thirty-one within the past year. During his pastorate at Hood River, he has officiated at seventy-seven weddings and eighty-eight funerals. A parsonage costing $1,100 has been built and paid for, and a church debt of $425 paid off, and improvements made upon the church property to the amount of $1,000. A church bell, costing $150, pews costing $200, and a furnace costing $125 were put in, besides painting and improving church and parsonage at a cost of $250—all in addition to the foregoing. Mr. Hershner organized a mission church at Pine Grove a few months ago of twenty-two members.

A daily paper of this city stated that the resignation of Mr. Hershner was tendered because of doctrinal differences between the people and himself, but it can be said, upon the authority of the trustees of the church, that there is not the slightest foundation for such a statement.

Rev. G. W. Nelson, of the Albany Church, recently had the good fortune to be a guest at Eggermont, the country seat of Mr. and Mrs. F. Eggert, in Hood River Valley, who are most hospitable entertainers. The outlook from their beautiful home is an inspiration.

The Hillsboro Church is again without a pastor, Rev. Edward Curran having resigned to go to Condon to do editorial work on a newspaper in which he has bought an interest. Mr. Curran's relations to the church as pastor ceased with August. His family will remain at Forest Grove for a time, although he has already taken up his new duties at Condon.

Hop-picking is well under way, and, as a rule, the crop is exceptionally good. The weather for saving the crop could not be better. The yield, it is believed from all indications, will be not less than 85,000 bales, and at the present market price will put into the pockets of the producers something over $4,000,000. Oregon produces more hops than any other State in the Union, and the acreage is increasing.

Forest fires abound all over Oregon, Washington, and British Columbia, and the damage resulting can scarcely be estimated in terms of money; and the worst of it is that for the most part these are the result of pure, unadulterated carelessness or else maliciousness. Nothing short of radical legislation, with a rigid enforcement thereof, will cure this gigantic evil. The writer, many years ago, had a good deal of experience in clearing timber lands in this country, and knows that the wholesale destruction of timber as a result of fires necessary in clearing land is not necessary. A little watchfulness at the right time is the main thing necessary.

The work of preparation for the Lewis and Clarke Exposition is progressing with commendable speed. The management proposes that when opening day comes, June 1, 1905, that everything shall be in readiness for the pressure of the button.

In this connection it occurs to me to inquire as to what our Congregational churches in the "Oregon country" are doing with respect to being represented in this commemorative undertaking. Indeed, the Congregational churches of the Pacific Coast should be represented here next year in some form—in fact, churches of all denominations, as well. It is hoped that the initiative will be taken by the State Association of Oregon, which meets in this city the last week in this month, to arrange with the exposition management for permanent headquarters on the grounds during the exposition. If Congregationalists get into working order in this direction, other religious bodies may follow. At any rate, if anything is to be done at all, there is no time for further delay. There is scarcely a doubt but that the management will most cordially welcome such a manifestation of interest in their important undertaking.

Vacation is over. Schools begin to-morrow. Churches are filling up. Strenuous life begins once more. As a matter of fact, however, those who have had opportunity for a vacation in any true sense are in a vast minority. So far as this city is concerned, the summer just closing is the busiest one it has ever had, and building and improvements are now going on as never before, without any prospect of cessation.

Much disappointment is felt relating to crops this year. The pessimist and trouble-borrower had their innings a few weeks ago, and seemed to rejoice over their apparent success in making people miserable. But now the tables have been turned. There is scarcely a production of the soil but that is yielding far more than was anticipated; and, all in all, it is probable that when all returns from the soil are footed up, about as good a showing will be made as in any year in Oregon's history.

Away with the growler and fault-finder. Of all men—or women—their services can be the most easily dispensed with.

Portland, Sept. 11, 1904.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

A district nurse, thinking a child would be better for a wash, asked the mother if there were a bath in the house. "Lordy, yes, nuss," was the answer; "we've had a bath in the house these seven years, but, thank Gord, we've never had to use it!" The bath, it was found, was regarded only as a medicine.

A London publisher who owes his vast success to his tasteful reprints of old English authors, says that his salesmen dispose of a quarter of a million volumes of Shakespeare every year, in every English-speaking land. The volumes being sold separately, he is able to gauge the comparative popularity of the plays. "Much Ado About Nothing" and "Midsummer Night's Dream"—two comedies—lead all the rest. "Hamlet" outsells the other tragedies.

There will be completed soon at Pisa, Italy, the largest station for wireless telegraphy yet erected. The station will be called Coltano. From there it is designed to establish wireless telegraph communication with Great Britain, Holland, the United States, Canada, and also vessels in the Mediterranean, the Baltic Sea, the Red Sea, and the Atlantic and Indian oceans. There are already two Marconi stations in working order on the coast of Montenegro.

A physician tells a story on himself: After writing a prescription for a patient the physician told him that the druggist would probably charge him sixty cents for filling it. Then the patient asked the physician to lend him the sixty cents. Thereupon the physician carefully scratched out a part of the prescription and handed it back with ten cents remarking: "You can get that filled for a dime. What I scratched out was for your nerves, but you need nothing for them."

A four-track road from New York to Chicago will soon be the boast of the N. Y. Central managemtnt, according to an official of that company. The Lake Shore directors have authorized some extraordinary improvements on the section of road between Buffalo and Cleveland, and large gangs of men have begun the reconstruction of the roadbed so as to admit of the laying of additional tracks where now there are only two and three tracks. The idea of having a four-track railroad from New York to Chicago received the approval of William K. Vanderbilt three years ago and engineering and operating officers have been working out the details ever since. The accomplishments of the project is now in sight.

The "Potter Idea" is to be carried to a logical conclusion, if newspaper reports are correct. If the doxology can be sung at the opening of a saloon, and the church's blessing can be given it, why should the church itself not have the credit and the profit of running the institution? Suppressing only the name of the "pastor," who is evidently hungry for the kind of notoriety the publication would give, we quote the item as given. "Minneapolis is to have a combination church, tavern and theater, all in one building. The

entrance to the tavern will be in the main entry of the church and theater. The building is now in process of construction for the Rev. Dr. ——, of the People's church, by one 'Toose' Rogers, who is the proprietor of a half dozen ordinary liquor saloons. 'Toose' believes in the Rev. Dr. ———, and the Rev. Dr. ——— believes in the regeneration of the saloon. 'If the people will drink,' he says, 'let them drink in a righteous cause. We will donate the profits to some worthy charity.' "—Lutheran Observer.

The Christian Advocate, of New York, says: "Elevators will soon rival automobiles in homicidal achievements. The daily press is directing attention to their dangers. In this city last week two men were killed and seventeen injured by a defective elevator. This was a freight elevator, but was taken because the passenger elevators were out of order. Elevators are now being used to excess. People in good health, who need exercise, will board an elevator simply to go down one story. Staircases can be turned into good hygienic machinery. Going downstairs produces an effect upon the human system similar to what riding on a trotting horse does. Going upstairs is an excellent exercise if one puts his whole foot flat on the steps, keeps his back straight, chest out, and lifts himself with his legs. We have long practiced going down stairs, even from the eighth floor. Nothing is better for the joints after sitting for hours at a desk; we see many stiffened from sedentary habits who notwithstanding ride down elevators a single story. Except in a very series emergency people who crowd into elevators already full put their lives out of their own hands.

"One of the new enterprises that will be carried out in Baltimore's burnt district," said a lawyer from that city recently to a Washington correspondent, "is the establishment of a heating and refrigerating plant for the supply of these two commodities throughout the section. I believe that ninety per cent of the new buildings along its pipe line will take their heat from this concern, instead of producing it through the individual boilers. This is popularly known as 'The Hot Air Company.' It proposes to put in meters which will register the amount of condensation so that the consumer will pay with considerable exactness for the amount of steam that he uses, and will thus be under the same motives to be reasonable and economical as if he were furnishing the coal himself. The incidental advantages of such a system are very great. The danger from fire will be very much lessened, and the insurance companies will doubtless give lower rates on the buildings which are so equipped. The city will invite bids from this company for heating the city hall and court house, and these will be compared with the approximate cost under the old system. One considerable economy is in the cartage of coal. For this central plant it could be unloaded direct from the cars or canal boats. It often costs more to carry a ton of coal a short distance behind a horse, than several hundred miles behind a locomotive, and the transportation of the fuel is one of the large items in the price of heat. Professor Woodbridge, I understand, is already making a study of the Washington public buildings, with a view to a similar understanding. I look to see considerable development of this idea."

By the way of commemorating the semi-centennial of the Perry treaty between the United States and Japan, a committee of leading Japanese, of which Count Okuma, formerly Prime Minister, is chairman, has been issuing a series of articles upon Japanese progress during the last half century. Bishop McKim was asked to write on the spread of Christianity, and his article has been given wide circulation. The bishop briefly reviews the Roman missions of the sixteenth century and points out how the internal dissensions resulting from unwise action of the friars of those days hindered Japan from becoming a Christian empire. It was not until five years after the Perry treaty that missionaries were again allowed to land in the country. The Christian communicants of all bodies now number more than 150,000. But, as the bishop says, "the influence of Christianity is one hundred times its statistical strength." The schools established by the Christian missions have made a large contribution to the welfare of the empire. While the majority of the boys attending them do not become Christians during their school life, they receive religious and moral instruction which deeply influences them throughout life. The activity of Christian workers has aroused some of the followers of native religions, and Buddhist Sunday-schools, young men's associations and similar enterprises are now to be found in many places. When the fist missionaries came to Japan they found no equivalent of the Christian idea of love for others. An old word signifying the love of a superior for an inferior, was pressed into use and now is used throughout the empire in the new meaning imparted by Christian teaching. In view of all that Christianity has accomplished for the empire, it is not strange that a Japanese statesman, formerly a member of the cabinet, should say, though not himself a Christian: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare, and when I look about me to see upon what religion we can best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."—The Churchman.

MISSIONS ILLUMINATED.

By a reconstruction and relocating of the A. M. A. missionary slides for the Pacific coast, the Rev. John H. Williams, D. D., of Redlands, continues to hold in custody a set upon "The Chinese, Indians, and New Possessions." Two sets, one on the Negro and one on the Southern Highlanders are still in the care of Rev. W. H. G. Temple, D. D., 1307 Seneca street, Seattle, Wash. These are at the service of pastors and churches who will pay for the expressage and use them, taking a collection for the American Missionary Association.

Besides these another set in the hands of the Saratoga Missionary Settlement, under the custody of Miss Jennie M. Farwell, is going upon its missionary rounds and can be had upon the usual condition by applying to that lady. W. L. Tenney, Dist. Sec'y, Chicago.

Dr. Theodore L. Cuyler, speaking to New York East Conference recently, said: "Bear this in mind, that no presidential chair, no emperor's throne, was ever yet built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning immortal souls to Jesus Christ." Remember this, dear discouraged pastor, and lift up your heart.—Religious Herald.

Sunday-School Lesson.

Edwin Francis Brown.

LESSON XIII.—September 25.

Review of the Third Quarter.

Golden Text: "The Lord is merciful and gracious." Ps. ciii: 8.

DAILY HOME READINGS.

M. The Kingdoms Divided. I Kings xii: 12-20.

T. Jeroboam's Idolatry. I Kings xii: 25-33.

W. Asa's Good Reign. II Chron. xiv: 1-12.

T. Jehoshaphat's Reform. II Chron. xix.

F. God Taking Care of Elijah. I Kings xvii: 1-16.

S. Elijah on Mount Carmel. I Kings xviii: 30-46.

Sun. Elijah Taken Up into Heaven. II Kings 2: 1-11.

QUARTERLY SURVEY.

The lessons of the quarter, save one, extend through a period of nearly a hundred years. They began with the accession of Rehoboam, and end with the translation of Elijah. During that period the chief interest gathers around a few persons, the prophet of Jehovah undoubtedly holding the center of the stage. As the rebuker of kings and the defender of the faith, he has supreme recognition. It was the idolatry which had sprung up in Israel that made necessary the mission of such a man.

From his father Solomon, Rehoboam had inherited not only a great number of internal dissensions, but a form of idol-worship threatening the very life of the nation. He was not sufficient in moral strength to meet the conditions as he found them. On the other hand, he only aggravated them, until ten of the twelve tribes were led to open revolt. Jeroboam, made king over the ten tribes, was no better. The idolatry fostered by him in the establishment of the two gods at Bethel and Dan respectively made the work of reformation well-nigh impossible. Spasmodical efforts were made to correct the national evil, but in spite of all that was done, the evil grew, until every institution of the Hebrew people was affected by it.

The climax was reached during the administration of Ahab. Having married Jezebel, a heathen woman, the daughter of the King of Tyre, he added to the idolatry originally instituted by Jeroboam, the worship of Baal. A pagan temple was erected to the foreign deity in honor of his wife.

In that dark period of Israel's history, the prophet of Tishbe appeared upon the scene. Abruptly he came from the wilderness to deliver his message in Ahab's court. He thundered out his protest against the wickedness in high places. He was not popular, yet he was greatly feared. Then began the series of startling events which culminated in the destruction of the priests of Baal. In answer to Elijah's prayer, the heavens were shut up for over three years. There fell no rain, there was distilled no dew in all that time. The king was glad enough to recall the disturbing prophet and have the ravages of the famine stopped. And yet upon Elijah's return from seclusion, where he had been miraculously sustained, first by the ravens, and afterwards by the undiminished meal and oil in the home of the poor widow of Zarephath, Ahab was still stubborn, and would not renounce idolatry. It required the test by fire on Carmels peak to thoroughly persuade him. What followed that terrible day makes a mournful chapter in the history of the faithful prophet. His flight from Jezebel, who, in her fierce vindictiveness, would take his life, has been the world's lesson, through the centuries since, that even the great and good are liable to discouragements.

The theme of the quarter's lessons is the destructive tendency of idolatry; how by it nations are cursed and individuals are likewise made to suffer. Once implanted, nothing but heaven's power, through the most drastic means, can uproot it. Elijah did his best against it, but long after he went to his reward in a chariot of fire it was still there, cursing, blighting, withering.

Occasion for Fretting.

This psalm mentions but one cause for fretting. The first verse says, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." The seventh verse repeats the same thought, "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

The cause of the restlessness, then which David observed among his people, was the apparent prosperity of wicked men. That has caused more than one man today to become envious of those about him, and it is working to their detriment. Just recently our attention was called to the fact that many preachers are dropping out of their profession to take up real-estate business, or to promote the gold-mine speculation. The cause is easily discovered; they have become envious of the financial success of others, and, consequently, dissatisfied with their own lot.

The Worth of a Soul.

"For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. xvi: 26).

What is a life worth? What is your life worth? What is the life of your son or daughter or mother or wife worth? What would you take for a life? But if the life of a dear one be worth so much to you, what must be its value in God's sight, who sees to what depths a soul may plunge and to what heights it may rise? It may be a small matter to you that in yonder saloon is a man dissipated and drunken. But what if he were your father or brother or husband? It may be a very small matter to you that the boy whom you met on the street is puffing a cigarette and wears already upon his face the marks of an evil life. But what if he were your boy or your brother? Yet, in God's sight, his life is as valuable as if he were your boy or your brother; and every soul is of infinite worth.

Jesus Christ set a high estimate upon human life when he left his Father's throne and came into this sin-cursed world to suffer and die that he might redeem us from death.

The church of today needs a new vision of the worth of a soul. We need to stand beside Calvary and see the price that was paid there for human life.

John Keble, the poet-preacher of the English church, said that the salvation of one soul is worth more than the framing of the Magna Charta of a thousand worlds.

It was meditation upon the words of the memory verse of this study that fired the souls of Ignatius Loyola and Francis Xavier with a holy enthusiasm to rescue the perishing multitudes. Had their successors and disciples been filled with the same enthusiasm, and kept themselves free from the machinations of politics, they would have long since evangelized the world, and Jesuitism would not have been "the scandal of Christianity." —The Soul-Winner's Motive.

Aspiration.

Thy daily duty rightly done,
No matter what the station,
Is preparation well begun
For future coronation.

To do thy part, and do it well,
Though humble toil may bind you,
Will train the virtues that excel
'Till nobler spheres shall find you.

'Tis not by sudden bounds we reach
The goal we often sigh for;
'Tis not the dreams we lightly preach
That we would care to die for.

We slowly climb the upward way
And scale each opposition;
We turn the darkness into day
And win by transposition.

And every honest labor brings
Us nearer our endeavor,
And all our glad awakenings
Have songs of the forever.
—United Presbyterian.

Tommy Spence was ordered up stairs to wash his hands.

"But they ain't dirty, Ma."

"Yes, they are. Run along."

In a minute he returned.

"Let me see your hands," said his mother. "For shame! You haven't washed them at all."

"Ma," whimpered Tommy, "you remind me of what our Sunday-school teacher says."

"What does he say."

"Man looks at the outside, but God looks at the heart.' "

The Busy Shopper.

At one store the goods bore the mark "69 cents."

"I am sure it is cheaper at the other place," said the busy shopper. Then she rushed to the other place, tripped up three old ladies in the rush, tore her skirt just where it showed, and found the goods marked 69 cents.

"But I believe," she argued to herself, "that the other was a little bit heavier and closer woven." Whereupon she walked five blocks back to the first store to compare samples. In the scramble she lost a handkerchief and three hairpins. The goods seemed to be identical. "Still," she declared, "I think there is more of a variety at the other store."—Standard.

Bessie's First Letter.

Bessie's grandmother lives in Boston, and she writes letters to Bessie on the daintiest pink paper she can find in the stores there. Bessie often wears pink frocks, and when a letter from grandmama comes, she prances round the room, singing, "A little pink letter for a little pink girl."

One day last week she went into her papa's study in the morning—something that is usually not allowed; but this day her mother had a headache, and Bessie was left alone to amuse herself or else play with her baby brother.

"Please, papa," she said, "I want to write to grandmamma; and I want some great big paper, not little pink paper for little girls."

So papa gave Bessie sheets of paper, such as he uses in his typewriter.

"Now you can write a long, long, letter, girlie," he said, "and see if you can finish it by the time papa finishes his sermon."

Then Bessie skipped off to the nursery, and began to write her letter. Usually she dictated all her letters to her mother; but this one was different, and she meant to write it every bit herself. So she sat down on the floor, and wrote on the doll's table. She puckered up her forehead and she screwed up her mouth, for it was very important that it should all be written exactly right.

Then she marked up and down and across the big sheets, drawing lines and angles and curves on some of the pages and on others those queer, crazy signs that mean truly words when grandmamas write them in little pink letters.

"This letter is a nice long one, just as long as papa's sermons, I ravver guess," she said to herself, when she was tired of writing. Then she went to papa's study again.

"Please, papa, give me an envelope for my letter to grandma."

Papa gave her one very quickly. "All right, girlie; but don't come in again this morning, will you? Papa is busy."

"Please just write grandmama's name and number on the outside, please, papa, dee-ar!"

Nobody could ever resist Bessie's coaxing, long-drawn-out "deer-ar" and, of course, papa addressed the envelope in her hand.

But she found it harder work to fold her sheets of paper than to write her letter. The envelope wasn't half nor quarter big enough; and, when she had finally jammed the pages in as well as she could, there were funny bunches and knots here and there and a piece of one sheet stuck out of the flap. So she tied one of her doll's sashes round it to hold it together.

Then she slipped out the front door to take the letter to the box on the first lamp-post. She waited patiently until a man came by. Then she said:

"Please, mister, lift me up to the box."

The man looked at her a minute, and then he smiled all over his face; and putting down his box of tools he lifted her up so she could raise the iron lid and drop the letter in. Bessie was a golden-haired tot of a girl, who made friends always.

Then she went in the backyard, and played with baby brother and the nurse, then her cousin Josephine came in to visit her and see her new doll, then she had a nap, and after luncheon they went out for a walk in the park; and Bessie forgot all about her letter.

Last week, Friday, gradmama in Boston received a big official-looking letter from the postmaster in Chicago, telling her that a package addressed to her was detained in the Chicago postoffice and if she would send the necessary postage it would be forwarded. So Bessie's grandmama wrote a polite little note to the postmaster and sent the stamps, and last Tuesday the letter came.

"What in the world is it, John?" she asked grandpa, as she spread the big sheets on the table.

"Why, it is some kind of a pattern," said grandpapa, putting on his spectacles and looking at a page of the angles and curves. They studied it for a minute, and then grandmama turned over the sheet and found the little crooked signs on the other side. Then of course grandmama knew.

"Why it's a dear, darling, precious letter from my Bessie," she exclaimed. "That is the nicest letter I ever had in all my life. I can read every single word of it."

And then another little pink letter went flying out to Chicago for a little pink girl, to tell Bessie how glad her grandmama was to get the first letter Bessie ever wrote all by herself.—Christian Register.

"Bruddren and sistern," sternly said good old Parson Wollimon, after the collection had been taken up a recent Sabbath morning, "before de hat was done passed I expounded de request dat de congregation contribute acawdin to deir means, and I sho expectorated dat yo' all would chip in magnanimously. But now, upon examinin' de collection, I finds dat de concocted amount contributed by de whole entire posse ob you am only de significant and pusillanimous sum sixty-three cents. And at dis junction dar ain't no 'casion for yo' all to look at Brudder Slewfoot, what done circumambulated de hat around, in no such auspicious manner, for, in de fust place, Bruder Slewfoot ain't dat kind ob a man, and, in de second place, I done watched him like a hawk all de time myse'f. No, sixty-three cents was all dat was flung in; and I dess wants to say dat, in my humble 'pinion, instead of conrtributin' acawdin' to yo' means, yo' all contributed acawdin' to yo' meanness. De choir will now favor us wid deir reg'lar melodiousness."—St. Louis Christian Adovcate.

Band Leader: "You vants us to play mit der funeral? Ees it a military funeral?"

Stranger: "No; it's the funeral of my brother. He was a private citizen. He requested that your band should play at his funeral."

Band Leader (proudly): "My pand, eh? Vy he shoose my pand?"

Stranger: "He said he wanted everybody to feel sorry he died."

"What do they do when they install a minister?" inquired a small boy. "Do they put him in a stall and feed him?" "No," said the father, "they harness him to the church, and expect him to draw it."—Selected.

Bre'er Walker.

Br'er Walker all time singin: "Oh,
make de gospel fly!"
En durin' de collection—w'en de
hat is gwine by;
But how de gospel gwine ter fly,
is fur beyon' my sight—
Kaze Br-er Walker never see de
hat—his eye shet tight!

But still he keep a'singin': "Oh,
make de gospel fly!"
He shake de roof en rafter—en
almos' skeer de sky!
But w'en de preacher calls fer
cash, ter he'p de gospel flight,
Br'er Walker never see de hat—
his eye shet tight!

Too deef ter heah de jingle er de
dollars—soon or late;
Too blin' ter see de steward, w'en
he hol' de hat en wait!
Dey starts ter take collection, en
den he shet his eye,
En drown de yuthers' singin' wid
"Make de gospel fly!"

I sorry fer Br'er Walker, de way
he gwine 'long;
Kaze all he give re gospel is des
dat hooray song!
En what is mo'—I sorry fer de
churches roun' terday,
Ef de gospel what dey preaches
should fly Br'er Walker way.
—Selected.

To the Inner Self.

Thou hast much to unlearn, my soul. While there is a world of knowledge, vast and unfathomable, still awaiting thy search, there are some things to be unlearned, which must be attended to, lest thy further progress in things worthful be hindered. The unlearning process is never enjoyable, but is always healthful. Thy notion of God was wrong; he was to thee a harsh tyrant, sitting above the universe, watching to see if any went wrong; he pounce upon them! Unlearn that lesson quickly. Learn him as thy Father, who loves, pities, yearns over his children. He moves ing, helping, and will have all men among them, inspiring, comforting, helping, and will have all men saved and come to a knowledge of the truth. Thy notion of men was wrong; there were some who were no kin of thine, they were beneath thee. Unlearn that lesson, also. Kinship is established, not on the basis of blood, but of need. All men belong to thee, and thou art part of all. There is only one family, and we are all children. When one man falls, go to him, for he is brother; when one woman makes a misstep, help her, for she is thy sister! What a process of unlearning and learning anew! Nothing but divine grace is equal to it. But thou canst have help in abundance!—Baptist Union.

The Light of Patience.

God never leaves us wholly in the dark. When the great light of heaven fails, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope or revelation or inspiration seem to darken, when we feel like crying, "Why hast thou forsaken me?" then God has given the human heart grace to go by lesser light. Such a light one of our modern novelists has termed the "candle called Patien'.ce' We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should * * * quietly wait for the salvation of Jehovah?" Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowingly, in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles.—Sunday-school Times.

I believe firmly that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come in and fill every corner of our hearts. I believe many a man is praying God to fill him when he is full already. Before praying that God fill us, I believe we ought to pray him to empty us.—Moody.

Certain thoughts are prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.—Victor Hugo.

DO NOT WASTE YOUR POWERS

Youth is the time to do solid reading. If we fritter the hours of youth away over newspapers and novels, we need not expect to have cultivated minds. The fresh mind, the quick memory of young years, are given to us to use on the best things in literature. When we waste them on trash, instead, we are throwing away powers that never can be regained.—Selected.

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"I Gave Them Myself."

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the gospel; grown-up daughter a Christian woman. I have plenty of time to rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—Ex.

To be glad of life because it gives you the chance to love, to work, and to play, and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falseness and meanness, and to fear nothing but cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors—these are the little guide-posts on the foot-path to peace.—Henry Van Dyke.

There is a mighty go in the gospel as well as come. It is come, go. Go preach and heal; go home to thy friends; go into the highways; go into all the world. Many Christians do not obey; many churches have no blessing, because they do not go.—B. F. Jacob.

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